#### MOURNING IN MEXICO.

FAST DAYS AND FEAST DAYS AND FUNERALS.

the Traditions and Religion of the Sister Republic-Rented Coffins and

Mexico, Nov. 8, 1885 .- The days of "All Seints" and "All Souls," through which we have just been passing, are the saddest of the year to religious Mexico—that means everybody of Latin blood within her borders. In our own older republic few church ceremonials—unless it may be those of Christmas and Easter-call for special observance from the people at large, but in Mexico-notwithstanding the "new epoch," In which the state instead of the church is supposed to rule—the latter is still the allpervailing power. The "holy days" in her calendar outnumber the days of the year, calendar outnumber the days of the year, but among them all none touches the public heart so deeply as these two days devoted to the dead. "Hack Friday"—commenorative of the crucifixion—is sad enough, for on that day no sound of wheel or hammer or human labor is heard; no carts or carriages are permitted on the streets, and the whole nation, dreased in black, goes to church to mourn with the Virgin mother. But that far away tragedy, with nearly 1,900 years between, does not come home to all hearts like the common sorrow of evary household, for death is alike a tragedy in palace or hovel; in the home of the haughtiest don or in the family of the untatored Indian, who has only mother earth for a bed and the blue sky for a covering.

all. saists Day.

On All Saints Day, immediately after carly mass, the people crowd the cemeteries, and it is about the only day in all the year when those cities of the dead are ever visited, except by sight-seeing tourists. But this day, solean though it is, is more especially devoted to the remembrance of those who died in other years—the saints and martyrs and "glorious army of just men made perfect," who are supposed to have safely passed the pains of purgatory and long since become acclimated to the atmosphere of heaven. On All Souls' Day people pray in the churches, each for his own dead, and every family in the land, high and low, rich and poor, rends lamenting Rachels—for true indeed it is that There is no fock, however watched and There is no flock, however watched and tended, But some dead lamb is there.

tended.
But some dead lamb is there.

Cathedral services on that day are long to be remembered. For hours the bells tolled dismally, and the streets were filled with mourning figures with black shawls, or rebosas, covering their faces, silently wending their way to the place of prayer. In the center of each darkened church the black-palled funeral dais was exected, with its flickering candles and grim suggestions. The altars were draped with crape, the usual gaudy paper roses replaced by black ones, and somber banners bore in Spanish the words: "Remember the dead."

The kneeling crowd, all with devout faces turned toward the cross—the symbol of their hope—repeated their prayers so carnestly that the united murmurs sounded like the distant roaring of the sea. They were mostly of that sex who are "first at the cross and last at the tomb," and it was easy to read in the upturned countenances whose sorrows were freshest. There were orphaned children, the widow in her weeds, the white-haired mother bereft of sons and daughters—every face had its history. And it did not distract from the solemnity of the occasion to know that the floor of the sanctuary in which we knelt was a succession of trap-doors, covering vaults filled to the 'brim with the bones of two centuries' dead.

A Mexican Funcial is vary different from A MEXICAN PUNERAT.

of two centuries' dead.

A Mexican funeral is very different from the same sad ceremony in the United States, for here all that is ghostly is brought to the front and every charing suggestion carefully extended. Apparently these people mean to enjoy the "luxury of woe" to the full, and decline to be robbed of a single pang. Here no floral tributes are sent by sympathizing friends—no pillows of white carnations with "Rest" in purple immortelles, nor crosses and anchors of spotless lilies, and the dear departed are not laid away in beds of roses with white blossoms upon their bosoms.

If flowers are used at all, they are generally the most gaudy of artificials, with leaves and streamers of gilt paper, precisely like those fastened to fron hooks which are thrust into the bull's hide at the Sunday divertisement of the plaza de torros. I have seen a bunch of these monstrosities, as big as a cabbage, in the waxen hands of a dead baby, and a wreath of blood-red roses crowning the gray head of an old man, which gave the poor corpse a rakish air, most comically grotesque.

At whatever hour of day or night a person dies in Mexico it is customary to appoint the funeral services just twenty-four hours thereafter, or as near to it as can

son dies in Mexico it is customary to appoint the funeral services just twenty-four
hours thereafter, or as near to it as can
possibly be arranged. It is a well known,
fact, the wide world over, that the majority
of souls go out of the body at that mystic
hour between night and dawn, when all the
forces of life are at their lowest ebb; and,
therefore—in consequence of the national
custom aforesaid—most of the funerals are
conducted before sunrise.

AN INFANTA CONSTRUCT

AN INFANT'S INTERMENT.

About the saddest sights I ever saw, enough to make any mother's heart ache, are frequently met in the twilight of the early morning; a little procession of men on foot, with seldem a woman among them, winding their way to the Campo Santo, or "Field of Saints," as the cemetery is called. The bereaved father marches in advance with the little blue coffin balanced on his head, while male relatives follow with lighted candles, and the rear is brought up by a boy carrying the coffinid. The dead child is plainly visible within the gayly painted box, wearing its brightest garments garnished with many paper flowers, and often the little features are bardly recognizable from the dust of the street that has settled upon it before the "dust to dust" process begins.

All the bodies must be carried to the church before being laid in consecrated ground; būt it is not the fashion here for women to attend funerals, nor to follow their dead to the cemetries. So the wife, the mother, the sisters, the daughter take their last farewell en casa, and the corpse is then borne away by male relatives—first to the sanctuary and then to the sepulcher. How mothers can endure this when their children die passeth American understanding, but the iron hand of custom is far more inexorable here than in our own country, and none dream of defying it.

WHY WOMEN DO NOT ATTEND.

At my first visit to a Mexican "Field of AN INFANT'S INTERMENT.

At my first visit to a Mexican "Field of Saints" I learned the wisdom of excluding women from the last horrible rites. Except among the wealthy, the cofin is not buried with the body, but is merely rented for the journey between the house and cemetery; the same pine box (which for adults is usually painted black, with white or yellow stripes) serving the same purpose a great number of times. Arriving at the grave, whether the body is interred with or without a coffin, it is always first covered with lime, that it may the more quickly decompose. In the majority of cases the corpse is taken out of the coffin, laid in the dirt without any covering (often the sightless eyes wide open), a quantity of naslacked lime thrown in and earth shoveled Jupon it, the sexton now and then WILL WOMEN DO NOT ATTEND the sightless eyes wide open), a quantity of analacked lime thrown in and earth shoveled [upon it, the sexton now and then jumping in and stamping the dirt down with his feet, to make all saug and secure. Even then, though buried like a dog, the poor cadaver cannot be said to have gone to his "long home," for he is not sure of his grave time enough to decay decently in. It is an actual fact all over the length and breadth of Moxico that (except among the few who are rich enough to own family vaults) the graves are mostly routed, from periods varying from three months to a year's time. Many of these ancient cities have only one Campo Sautone verification of the quicklime. I have looked down into many freshly-dug graves, and all presented the same appearance—the sides a perfect and which the spatie had cut through, looking like huge silves of cheken saids or old-fashioned "markie" cake!

THE RENTED GRAVES SURRENDERED.

enough—thanks to the lime—there is littic left to evict, but the three months allotted to the vast majority in which to decay is not time enough in obstinate cases.
Bones are sometimes uncarthed not yet
quite bare of fiesh, and skulls with capitlary adornments still clinging to them. In
walking through these Campo Santos, one
comes upon auch cheerful sights as suctions of vertebre, tiles, marrow bones, bits
of shrouds, and broken coffins at every
step. But talests by no means the worst of it.
In the rear of each grave yard is a smaller
inclosure which had better not be visited
by persons of shaky nerves.

The first glimpse is warranted to make the strongest man forego his dinaer; but one can get ascustomed to all manuer of things, you know, and ganerally ends—as I did—by poking over the bones with an unbrella to find a nice white skull for an ink bottle. The bones are carted to this charnel yard and left in heaps till the annual cremation time comes around, when they are burned to ashes, and left for the winds to scatter. Golgotha mast have been an Eden to the place we lately visited. Every step showed a new horror. There were scores of well-preserved coffins, still half fall of the lime which had failed to complete its work, mixed with shreds of grave-clothes, their gay colors scarcely fadd. Scattered about were bables' thay aboes, leather enough in half-decayed boots and slippers to set up St. Orispin in trade; women's combs and other paraphernalla, skulls of all sizes, and plies of bones in the corner of the wall higher than a man's head. We noticed a skull matted with long gray hair, another with a long black tress attached, which doubtiess loving hands have caressed in other days; and dozens of smaller heads—white and shining like ivory—ovidently those of children. Naturally, the stench is sometimes intolerable—enough to give the whole country the cholera in any other atmosphere; and as in this mountainons land the Campo Santos are generally located on hills outlying the cities, it is not to be wondered at that the residents immediately below, who receive the washings into their wells, die off like sheep at certain seasons of the year.

A SAMPLE CHERMONY. THE PLACE OF SKULLS.

A SAMPLE CEREMONT. The other day a prominent citizen died, and Betsy and I determined to attend his funeral, notwithstanding the custom excluding women. The cathedrals are always open, and under pretext of performing our devotions unusually early, we hied us thither. Imagine a gray November morning, at "the witch-hour" of 5, a dim old church full of ghostly shadows, with here and there some conscionce-stricken creature kneeling upon the floor in penitential prayer, or whispering at confessional windows. The funeral pyramid (pine boards, painted black, ornamented with skulls and cross-bones and memento mori inscriptions) occupied the memeted with skulls and cross-bones and memento mori inscriptions) occupied the center of the church. This pyramid and its four side pieces, which are chaped exactly like coffins, was stuck full of spluttering candles, in whose flickering light the shadows swayed to and fro, like ghostly visitants trailing their shrouds behind them, getting ready to return to the vaults below after a necturnal revel. For Batsy's encouragement I whispered that cheerful stanza:

Somewhere in decales, wind-weed spaces.

Somewhere in desolate, wind-awept space;
In twilight land—in no man's land—
Two shivering shapes meet face to face,
And bid each other stand.
"And who are you!" cries one agaps,
Shuddering in the glooming light.
"I know not," said the second shape;
"I only died last night!"

"I know not," said the second shape;
"I only died last night!"

Now the funeral procession enters. Of course, all men, who bear the coffin upon their shoulders and deposit it upon a black-palled dais in front of the pyramid. As usual, there is no cover upon the coffin, and the wide-open eyes, with no more "speculation" in them, stare straight up at the great white cross above the main altar. But the blood-stained Christ thereon gives no sign to that unhoused soul, which seems to say, "This day shalt thou be with Me in Paradise." At the side of the cathedral an image of the virgin of sorrows, with clasped hands and a dagger sticking in her heart, looks down upon the dead man, as if mourning in place of the wife and mother, who should be there.

A procession of white-robed priests enters, preceded by a boy-bearing a huge brass crucifix, which he stands at the head of the coffin. Then follows a long mass, chanted by the priests in monotonous minor-tones—as wierd as an Indian incantation in the wilds of our own northwest; while much holy water is sprinkled and burning incense is shaken till the whole vast pile is full of spiey dors. Meantime the sun has risen, and his first beams—penetrating a barred window high up under the roof-fall aslant the crucified Saviour, about whose feet some white doves, who make their home in the church, are joyously twittering. Gazing upon that symbol of the Christian's falls we fall to wondering—with the unutterable longing all human hearts feel in the presence of the dread the Christian's faith we fail to wondering— with the unutterable longing all human hearts feel in the presence of the dread mystery of death—whether the innumera-ble procession of the dead who have "disd in the Lord" during all these eighteen con-turies are better off to-day, now that their bodies are dust, than equally devout fol-lowers of Buddah, Mohammed, Conflucius, or Outivalecant!?

bodies are dust, than equally devout followers of Buddah, Mohammed, Conflucius, or Quitzalcoatl?

Now all that can be said or done for the dead man here below is accomplished, and on the shoulders of those who yesterday were friends and neighbors of this inscrutable thing now called "it," the coffin is borne toward the Campo Santo, followed by the multitude on foot, each with his lighted candle. "Come," whispers Betsy, "we have caught blues' enough this morning to last us a week."

Outside a gentle shower is just passing over, and a rainbow arches the ancient city, its ends appearing to rest upon the mountain tops at either side. Looking down the narrow street at the vanishing procession, our thoughts revert to the weeping women in the desolate home, who may not even accompany their beloved on his last short journey. But the rainbow spanning the skies is an auspicious omen, "I am the Resurrection and the Life; whoseever believeth on Me, though dead, shall live again!" Though death and sorrow are the common heritage, the promise endures for all land, ands we must believe that somehow, somewhere, it will be fulfilled.

FANNIE B. WARD.

Bretelles and V-shaped trimmings on bodices are a feature in winter styles. Big buttons in groups of three appear on many stylish rough goods costumes. Japanese and Chinese ideas in dress effects are made popular by the ruge for the "Mi-kado."

Silk and velvet dresses are coming to the front again as the proper stuffs for toilets for all sorts of occasions.

Rough goods fabries to look well must be lined and faced with silk to match or harmonize with the colors of the wool stuff.

Embroidered woolen laces are worn in as great excess as in the summer. They are tow adorned and transformed with embroiders in color and tinsel.

A fine gauze lisle-thread white stocking should always be worn under a black or col-ored stocking, no matter whether of silk, lisle thread, or eachmers wool. Crepe de Chine and Malines lace are the cor-cet materials for a bridal dress. The veile is de rigneur of tuite, while diamonds and only a few orange blossoms adorn the high colfure.

Tucks and overlaying folds are the correct wirt finish for bridge dresses. The train is ander peri of the overless which is faced with Malines lace and turned back on revers in front.

The exarina of Russia appeared lately at a heatried representation in a white largeolist with a low tedice, she were a necklass of 'glat low of large pear's around her neck, armounted by a diamond dog collar.

MUMMY OR FISH EYES.

The Curious But Deadly Jewelry from Peru Discussed by a Microscopist-

(From The Joucless Circular.)
The subject which I take the liberty of presenting to you, said George F. Kunz, n a paper read lately before the New York Microscopical Society, was brought to my attention by a number of articles that recently appeared in the daily papers. In these articles it was stated the was being made by Mesers, Tiffany & Co of petrified human eyes; that arsenic had been used in the prepasation of these eyes, and that three

arsettic had been used in the prepasation of these eyes, and that three workmen who were engaged on the necklace had been made suddenly ill by the deleterious potson, and refused to resume work on such dangerous material. Through the kindness of Mr. W. E. Curtis I was enabled to bring the material with me to-night, and on inquiry at headquarters the facts were effetted, which I shall present to you.

Prof. Baird also informs me that the so-called mummins' eyes are well known, and that the first he ever saw were brought to the United States from Peru by Lieut. Gillis about thirty years ago. Prof. Baird adds that they are, without question, the crystalline lenses of the eyes of a species of cuttle fish (squid). This view is corroborated by rrof. Verrill, who says that there is a large squid, very common on the Peruvian coast, the lens of the eyes of which is about as large-as these so-called mummics' eyes.

Some of the lenses from the eyes of these cuttle fish measure only 5 mm., but the majority of them are 12 mm. in diameter, and some as much as 18 mm. The color, really only the result of age, is a dark amber yellow or golden bronze, externally, on the couvex side. In all cases they are nearly opaque, and have the appearance of an onion skin or any other sack-like concretion. On the flat side, however, the color is much lighter, and a little play of lightis noticeable. The surface is rough, as if an extidation had hardened on it. The structure of the lenses is like that of a pearl, an aggregation of successive enveloping layers, which are marked on the surface by sets of concentric rings. It is also plain, from these rings, that the lenses are sections, constituting only about one-half of the original lenses of the fish, the intention undoubted the processing the produce at

plain, from these rings, that the lenses are sections, constituting only about one-half of the original lenses of the fish, the intention undoubtedly being to produce additional luminous effect by this series of hemispherical reflectors.

The crystalline lens of a human eye would not be so large as even the medium-sized lens exhibited here this evening, and is so exceedingly delicate that it can only be preserved at all by the greatest care.

In many fishes, and especially the cuttle fish (squid), the lens of the eye contains so much solid matter that it will dry up in a short time, and with very little contraction, into a hard, transparent mass, which would probably be durable.

On the contrary, Prof. Raimondi, the most eminent etimologist of Peru, believes these eyes to be human, and Dr. Tschudi, of Vienna, is said to support him in this theory.

The region where these mummy eyes are

theory.

The region where these nummy eyes are found is rainless, and the nummies were

Vienna, is said to support him in this theory.

The region where these nummy eyes are found is rainless, and the mummles were dried in a sitting posture in the salty sand or the niter beds, often thousands of them at one place. This being the case, they must have been exposed to the public gaze, and the embalmers would naturally wish to make the appearance of the dead as attractive as possible. Hence it is probable that the cuttle fish eyes, which were inserted into the empty sockets, were cut into two nearly equal parts, in order to obtain greater luster and give a natural brightness to the eyes of the dead.

The three workmen who were engaged in polishing these eyes were all affected soon after working on them. The sawing and polishing these eyes were all affected soon after working on them. The sawing and polishing the sawing. The youngest, a boy of 16, was taken sick after working only a few hours. His illness consisted of headache, billousness, and vomiting, and lasted for one day. Another workman, a strong, hearty Frenchman, about 45 years of age, and weighing nearly 200 pounds, reported that he was taken sick with nausea, sick headache, and vomiting, and noticed a disagreeable, metallic taste in his mouth during his entire illness, which hasted four days. The other, a German lapidary, about 40 years of age, was affected shortly after working at the eyes with an eruption of small pimples over his entire body, and when any of the affected parts were rubbed a swelling immediately arose. This rash was perceptible for over a mouth. From the fact that these three cases occurred in one workshop, and soon after work was commenced on the eyes, the men very naturally reasoned that the eyes were the cause of their sickness, and expressed a desire not to resume work on them.

In response to an inquiry, Prof. Baird writes that he never heard that poisonous qualities were inherent in the eyes. If they ner really poisonous, it surely cannot be from any preparation used to preserve them, for no preservative was necessar

them, for no preservative was necessary, as would have been the case if they were human eyes. It has been observed, however, that in this case certain alkaloids may be generated by the decomposition of the organic constituents of the eyes. This matter will soon be determined pathologically by myself. The United Stros survey chemists are also examining the lenses, to see what alkaloids, if any, are present.

As ornaments these eyes are truly beautiful when the exudation on the cut surface has been removed, and they are finely polished. They vary in color from a light yellowish brown, or rich amber brown, similar to that from Catania, Sicily. In some cases the colors are found in alternated bands, as in the Mexican fire opals from Querertera. Although the reflections lack the play of colors found in the opal, the tints are warmer and more pleasing. The luster on the uncut rounded sides is pearly. With a proper gold mounting these eyes would give a very beautiful effect in jewelry, although moisture would be likely to injure the polish.

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